EAST WEST 東西報

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Crowds Throng Asian Business Confab

SAN FRANCISCO — Approximately 550 persons registered for the all-day Second Asian Business Conference at the San Francisco Hilton May 2.

Superior Judge Harry Low of San Francisco welcomed the conference to this city. He recalled the traditional involvement of Asian Americans in business enterprise, noting that small family businesses are beginning to be replaced by more sophisticated business structures, and emphasized that the need for successful Asian American businesspersons to ensure that real opportunities are open to those who have not yet reached their level.

KEYNOTE

Norman Mineta, congressman from San Jose and the first Asian American to be elected from the mainland, delivered the morning keynote address. He spoke on several pieces of legislation of particular concern to Asian Americans.

Daniel Yee Garbern, a native of the local Chinatown and special assistant to the U.S. Secretary of Commerce for Regional Economic Coordination, spoke to a crowd of 425 at the conference luncheon. He described the functions of his office—promoting economic development in economically depressed multi-state regions. He emphasized that Asian Americans have a responsibility to help the less fortunate members of their community with the multitudinous problems that face the minorities.

PACKED

The conference meeting rooms were packed to overflowing for the 11 workshop sessions. These included sessions on entrepreneurship (owning and financing one's own business, and exploring new ventures); managerial prospects (status of Asians in managerial positions at present, and the chances for future improvement); cross-cultural management (working in a multinational corporation, managerial opportunities for Asian women, and the lessons to be learned from Japanese managerial techniques); and Pacific Basin trade (financing and marketing). Audience participation was lively.

Much of the organization of the conference was provided by ASIAN, Inc., an agency which gives assistance to minority-owned small businesses in the areas of loan packaging, management assistance, and procurement, and by Lincoln University.

Congressman Norman Mineta speaks at the Asian Business Conference last Friday in San Francisco. (Kem Lee photo)

齊田議員在亞裔商業會議發表重要演講時攝。（李少吟攝）

HUNDREDS RALLY FOR CHILDCARE

SAN FRANCISCO — "Childcare is a right for which we must fight" was the chant of 400 children, parents, childcare workers, and community groups at the State Building here on May 2.

The rally was initiated by the Chinatown Community Children's Center's Parent Committee for Childcare. Parents and supporters came from all over the city to express their concerns for childcare.

Title XX of the Social Services Act requires each state to initiate a plan for the delivery of childcare services within it. Both the federal and state governments' attempt last year to implement a plan to make childcare available only to welfare recipients were opposed by parents from the Chinatown and Mission districts; this year, the state is asking for public input.

DEMANDS

Parents throughout the city came to the rally and hearing with four demands: that

1. federal funds be immediately provided to implement Title XX's intended expansion of services;
2. the educational component be mandatory in all childcare programs: that quality childcare, not mere babysitting, be available;
3. that Section 4D of Title XX, the "runaway fathers clause," be abolished for invasion of privacy; and
4. free childcare be provided to all parents who need it.

Title XX was intended to increase the eligibility of working parents, and to abolish the welfare linkage requirement for childcare. However, the reality is that the government is not interested in expanding childcare unless the people who need it organize to fight for it, according to spokespersons for the Chinatown Community Children's Center.

LOGIC

The logic is that since there is no money to implement Title XX, no new center will be funded to serve the people who will be eligible for childcare. Most centers in San Francisco already have long waiting lists; often, a parent must wait as long as two years before his/her child is accepted into a program.

One of the parents speaking at the rally stated that, in the past, San Francisco had full-time 24-hour daycare for working parents. She continued to say that this is not impossible today; rather, it is a matter of changing the priorities of our government; and that "parents should not stand for the government putting the interest of big businesses and the military before the needs of the working people."

Signatures for petitions in support of the parents' position will be solicited in San Francisco. Interested persons may contact the Chinatown Community Children's Center, 979 Clay St., S.F 94108.

Police to Consider Shorter Applicants

SAN FRANCISCO — The Police Department's longstanding 5-foot 6-inch height requirement was banned by U.S. District Judge Robert Peckham May 2, on the ground that it discriminated against women and Latin and Asian males.

The decision also ordered the department to hire 60 women and to put them on patrol for a two-year experiment. In addition, Judge Peckham threw out his November 26, 1973 order requiring the department to hire three minorities for every two non-minorities. He said newly devised applicant tests give minorities sufficient representation.

This recent decision will make available 160 vacancies which have been frozen since September 1973 because of the sex and race discrimination suit brought by Officers for Justice, the NAACP, the League of United Latin American Citizens, Chinese for Affirmative Action, and the National Organization of Women.

Union Clarifies Jung Sai Stand

SAN FRANCISCO — Confusion over an ad in the Chinese Times has prompted the head of the local International Ladies' Garment Workers' Union to reassure Jung Sai workers they are not being sold out.

Seeking to clarify the situation, Mattie J. Jackson said her union's three-part statement was only to inform, and never intended as any kind of policy statement.

The ad reported that the National Labor Relations Board (NLRB) has issued a complaint against Jung Sai for its anti-union activities (including closing of its factory at 646 Washington St.); that the NLRB will seek an injunction from the U.S. District Court to force Jung Sai to reopen immediately pending final determination of the charges against it; and lastly, that any person purchasing Jung Sai from its current owner, Douglas Tompkins, may also be liable for payment of back wages to Jung Sai's 135 workers, retroactive to July 1974.

Jackson indicated that news concerning the Jung Sai conflict has been infrequent lately because "the law takes a long time." She promised, though, that union support will continue through the June 2 injunction hearing and the July 8 trial against the Jung Sai management: "Once the factory has been reopened, we will keep up our picketing."

$25-million Cotton Credit to Taiwan

TAIPEI—A U.S. cotton mission arrived here May 4 to discuss details of payments for raw cotton ordered from the U.S. a year ago.

Taiwan is the last leg of the mission's Asian tour, which also covers South Korea, the Philippines and Thailand.

The four Asian countries ordered cotton from the U.S. in late 1973 and early 1974 when cotton prices were at their peak. The prices have dropped sharply since.

Manufacturers in the four countries have postponed opening letters of credit for the cotton ordered. In response, the U.S. government decided to provide textile manufacturers in the four countries with US$230 million in loans to finance their purchases. Of this sum, Taiwan will get US$25 million.

Governor Signs Major Housing Finance Bill

SACRAMENTO—The first major housing finance bill of 1975, SB 99, by Senator Milton Marks (R-SF), has been signed by the Governor.

The home-loan bill will provide for the immediate construction of thousands of new residential units in redevelopment areas throughout the state.

The new home-loan law, which will replace terminated federal programs, would allow redevelopment agencies throughout the state to issue revenue bonds in order to make long-term, low-interest loans for the construction of residential units, according to Marks.

"The revenue bonds will not in any way increase local property taxes because they would be secured by the property involved and by federal insurance," Marks explained.

"Enactment of my bill into law will allow local authorities to begin construction of desperately needed homes for low- and moderate-income families, and provide thousands of new jobs in the depressed construction industry," Marks concluded.

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EDITORIAL

Refugees From Vietnam

We recognize that there are many differing opinions on the Vietnamese refugee problem these days. After all, America has been involved in Indochina for almost twenty years. Thousands were wounded and killed fighting this long and bitter war. It would be unrealistic to say that we have no feeling toward the war, and just as unrealistic to say that our feelings are the same. In fact, this war has probably done more in recent years to divide our nation than any issue, domestic or foreign. It does not surprise us to hear diverse and opposing views concerning the refugees.

Among those evacuated, understandably, are some well-heeled government officials and merchants who have somehow benefitted from the war. These people can and should pay their own way. They should no longer latch on to the generosity of the American people. Then, there are some who left amidst panic and confusion. Once their home country returns to normalcy and communication channels are established, those who wish to, should be given assistance to return home. For those not in the above categories, which could number in the thousands, we have an obligation to help them to adjust to this new environment.

We urge the 'old timers' in our community to extend a welcoming hand to these 'newcomers'. We also urge the concerned citizens in the larger community to check and curb 'anti-Asian' sentiments conveniently surfacing now because of the refugee influx.

Happy Mother's Day!

In traditional Chinese society, where the idea of male supremacy prevailed, mothers suffered from untold pressures within the family and without. Of these pressures, the greatest was the feudalistic concept of 'womanhood' and 'motherhood'. Ideas, such as that requiring the female to be subservient to the male, to follow the dictates of her father, husband and son 三從四德, to confine herself to certain behavior and customs, etc., have been prevailing in China for hundreds of years. In the traditional folk code, husband could divorce his wife for causes ranging from her failure to bear male offspring to her talking too much. 七出 But there was no recip rocal recourse for the wife.

Mothers in the Chinese American community today have come a long way. We feel that the best gift to mothers on Mother's Day is to restore and reaffirm their dignity and independence, as individuals and as equals to their male family members.

Happy Mother's Day!

LETTERS TO EAST WEST

The Exhibit in Kansas City

To East/West:

The Chinese Exhibition opened here April 20 at 2 p.m. This was for the public. The Friends of the Fellows, and the Friends of Art had invitation-only showings Saturday and Sunday evenings.

Even before the gallery was opened Sunday, there was a line from the entrance down the block and around the corner, about two blocks long and on both sides of the gallery.

About 1,000 persons attended the Friends of the Fellows opening Saturday evening. This was black tie and formal.

My sister and I are members of the Friends of Art and so were invited to the Sunday evening showing. This was held in two showings, the A to L and M to Z. As our name starts with M, we were in the last group. We arrived with friends about 9:15 p.m. and there was a line partway around the block. An usher came out and said the gallery would stay open until 3 a.m. if necessary so all who had invitations could see the exhibit.

After about an hour and a half's wait in line we got inside the gallery, where we were told there would be another hour or so wait. As is the custom at the Friends of Art openings, wine and pastry were served. After going through three wine rooms—there was no other way to get to the exhibit—we arrived at the line leading to the exhibit. After another wait, we were inside the exhibit space. Once inside, we could go at our own pace, and not have to keep in line. The exhibition is displayed beautifully. One not familiar with the Nelson Gallery might not appreciate the work involved in setting this up. The gallery should be complimented.

There was so much to see and it was getting late, we decided we would have to come back even if it did mean standing in line again. After a quick look at everything, and a longer look at the jade burial suit and the galloping horse, we left. It was then one a.m. There was still a line waiting to get in. It is believed that around 6,000 persons attended. There were about 1,000 attending the Friends of the Fellows. There have been lines every day waiting to get in to see this. A friend of mine overheard a woman remark to another when the first had mentioned the time it must have taken to make all these beautiful things—"Well, you know the Chinese only eat rice so they have lots of time on their hands." That is just another indication of how little is known of Chinese. I thought it amusing to see pictured in the paper some of the ladies attending the Friends of the Fellows—in lovely Chinese court robes. I also noticed on the same page the Chinese delegation attending this in their workers' suits.

Nono Minor
Kansas City, Missouri

BRUCE LEE ARTICLE

To East/West:

Regarding your article on Bruce Lee (4/30/75), I would like to point out that although it is good for the Asian-American youths to have a sense of pride and identification through martial arts, it is of doubtful value when Lee is idolized to such an extent.

To me, his films taught racial bias, undiscriminated hatred of the Japanese people, the power of muscles, and most of all, a gangster type of mentality. Naturally, I am talking about his films and not his own personality, of which I have no knowledge. But if the young people would see his films six or twelve times, they are learning his film image. As a parent of two teenagers at home, I am concerned . . .

Ken Fong
Los Angeles

BILINGUAL EDUCATION

To East/West:

It is unfortunate that the officials of the San Francisco schools measure the success of their bilingual programs in dollars and cents. The proposed increases in ESL programs alone are insufficient if we measure the success of the program in terms of the student's success.

While we try to teach English, we neglect other subjects such as science, math, and the arts. The only way to insure success for our students is to make available bilingual materials in the academic subjects. All the subjects belong in the students' reach, and their ethnic or language deficiencies should not prevent them from achieving to the utmost of their abilities.

George Masters
Sunnyvale, Calif.

VIETNAM REFUGEES

To East/West:

. . . I do not dispute that the United States has an obligation toward the Vietnamese.

From a humanitarian viewpoint, removing crippled, maimed or half-blood orphans from a country where they have little chance of growing up in a friendly nurturing environment is a moral act. Also, evacuating U.S. collaborators to save them from death, torture or re-education is a responsible posture. . . .

However, I question the wisdom of admitting the rich Vietnamese immigrants who are not orphaned, not U.S. collaborators or related to any U.S. citizens or residents.

The political accusations that they will take away jobs badly needed for our people is just a red herring. These rich immigrants will not need to work (legally, that is). These are the same people who robbed, fleeced, blackmailed, and embezzled from their own, so much so that they could buy their way out at exorbitant prices. They are the same people that have had great success in running brothels and dope joints to cater to the U.S. personnel and decadent Vietnamese.

They will find the United States easy game for the continuation of their previous exploits. The victims will be you and I.

Vicki Yuen
San Francisco

MOSCONE TO SPEAK TO SERVICE ASS'N

SAN FRANCISCO — Senator George Moscone will be the guest speaker at the annual meeting of the San Francisco Greater Chinatown Community Service Association May 16 at noon at Kuo Wah Restaurant, 950 Grant Ave., according to the association's president J. K. Choy.

The agenda of the meeting includes discussion of employment, housing, bilingual education, peace and order, and improvement of the commercial section of Chinatown.

CHIANG JR. ELECTED CHAIRMAN OF KMT

TAIPEI — Premier Chiang Ching-kuo, a senior member of the Kuomintang's central standing committee, was unanimously elected to succeed his father as head of the party April 28. More than 300 party leaders took part in the day-long meeting.

Premier Chiang was not present. He had earlier requested a leave of absence in mourning for his father's death.

SUNG BREAKS WORLD ARCHERY RECORD

PEKING —Sung Shu-hsien, a 21-year-old girl student at the Physical Culture Institute, improved the world archery record of 1,237 points in the women's single-round four-event total with 1,255 points on April 28, and on the following day netted 593 points in the women's 70 meters double-round event to exceed the world record of 585 points held by herself.

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PRESS COMMENTS

Hostility Is Not New

(The following was printed in the New York Times, May 4. The author is Kenneth Lamott, a San Francisco-based writer.)

As 100,000 Vietnamese refugees move toward the West Coast, their relief at their deliverance is surely giving way to concern over the uncertainty of their future.

No dominant pattern has been set for the new arrivals; there have been comparatively few Vietnamese immigrants. The Vietnamese Consulate General in San Francisco knows of only about 1,000 Vietnamese in all of California.

Many are the wives of returned servicemen and have been absorbed into the general population.

The 1970 Census reported that approximately two million Asians and Asian-Americans lived in the United States. They are concentrated mainly on the West Coast, largely in California, and in Hawaii, where citizens of Oriental extraction have become politically dominant.

Shame and outrage must color a recital of the reception of earlier Asian immigrants on the West Coast. About 20,000 Chinese landed in San Francisco during the gold rush. In the eighteen-sixties thousands of Chinese laborers were imported to lay tracks for the Central Pacific Railroad.

The white Californians' fear and hatred of the Chinese became formally expressed by the Chinese Exclusion Act of 1882 and a variety of other restrictions that were encouraged by a pervasive racism that fed on the stereotypes portrayed in the popular arts.

In California, separate schools for Oriental children were not legally abolished until 1936. The immigration doors were not opened again until 1943.Non-citizen Orientals were not allowed to own land in their own names until 1952.

For a century, the Chinese of the West Coast found protection within their Chinatowns. The current population of San Francisco's Chinatown is estimated at more than 50,000, the largest Chinese community outside Asia.

Increasingly, younger Chinese-Americans are escaping from Chinatown to middle-class residential areas and to jobs that are no different from those held by their non-Asian neighbors.

The tragedy of present-day Chinatown is largely the steady arrival of refugees from Hong Kong and Taiwan since the fall of Nationalist China. Trapped by their lack of competence in English, they work long and poorly paid hours in sweatshops and restaurants. Their young men are often in trouble with the police, sometimes for violent crimes.

The quite different history of the Japanese in California is most instructive.

The Japanese ghettoes of the cities (the largest by far was in Los Angeles) were destroyed at a stroke when, as a consequence of Pearl Harbor, the entire Japanese and Japanese-American population of the West Coast was declared to be potentially dangerous. The odious Executive Order 9066 of 1942 drove 93,000 people out of their homes and businesses, placing most of them in bleak internment camps.

After the war, with their ghettoes gone, the Japanese set about finding their individual places within the majority culture.

Today, Japanese-Americans are sociologically almost indistinguishable from their "white" neighbors.

Even as the Japanese have become absorbed within the general population, however, the influence of their culture has become increasingly visible in such fields as architecture, and interior design.

Besides the Japanese and Chinese, other sizable groups of Asian immigrants have arrived on the West Coast from the Philippines and India. Most of these newer arrivals have yet to break into the American middle class.

Given this history, some guesses might be made as to the probable future of the Vietnamese refugees on the West Coast:

1. Benefiting legally and socially from the struggles of the Japanese and Chinese, they will find that some discrimination against Asians remains but that it is a marginal phenomenon.

2. Like the recent Chinese refugees and the Cubans in Miami, the Vietnamese without money or friends will tend to congregate for mutual help in low-rent city neighborhoods.

3. For the long run, the most promising course will be to encourage the younger people to break away from these ghettoes, to give them Anglicized names and an English-language education and to help them to find their way into American society.

The histories of the Japanese and Chinese in California suggest that for the Vietnamese the process of absorption may well take a generation or two.

Oakland Confab Discusses Mental Health Needs

OAKLAND — A Chinese-American Confab was recently sponsored by Asian Community Mental Health Services and the Ad Hoc committee of Chinese-Americans at Laney College Forum. "It was a chance for American-born Chinese to come together and share concerns and feelings about conflicts Asians must face in a racist society," stated Willie Ng, convenor for the event.

Various cultural conflicts were brought out in a series of skits which concentrated on the home situation with parental and family conflict; work situations of racism, non-promotion, stereotyping by other workers, and sexism; and the dynamics of social relationships. The skits served as an impetus to small group discussions. The discussions centered on exploring cultural conflicts within the larger societal framework as well as sharing individual experiences.

The afternoon featured questions directed to a panel of Ben Tong, psychologist; Soleng Tom, M.D., psychiatrist; Linda Wang, NEMHS; and Germaine Wong, UC Berkeley Asian Studies.

Suggestions for better serving the mental health needs of the Chinese and other Asian Americans were made by the audience. The majority of participants felt the issues raised in the Confab were also relevant to other Asian Americans and that future programs and discussions might include other groups. Recommendations for future programs included awareness groups, assertive training groups, historical and cultural values exploration, and racism and sexism seminars, among others. A follow-up meeting of interested participants will be held May 12 to discuss program implementation.

A scene from a skit presented at the Chinese American Confab sponsored by Asian Community Mental Health Sevices brought out some of the cultural conflicts of the Chinese family. (Steve Yee photo)

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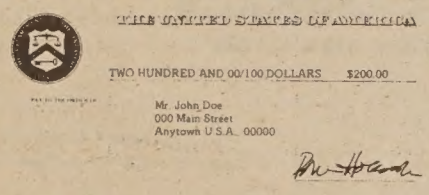

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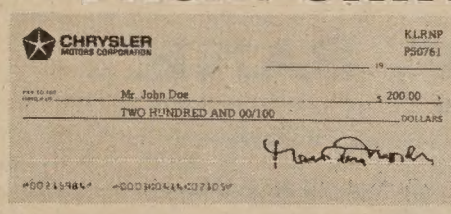

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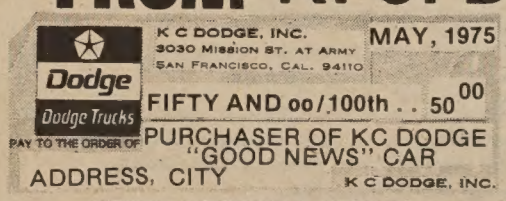

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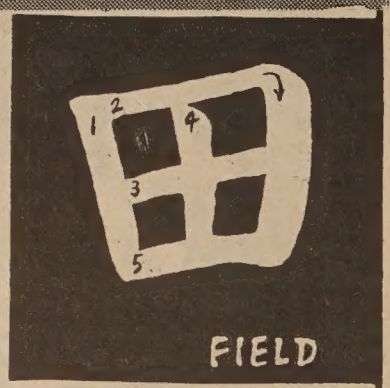

Cantonese **TEEN** Mandarin **TYAN**
Rhyme with SEEN

The wet rice farmers in China (oops, I mean the rice which grows in water, not the wet farmers) build crosswalks on their fields to keep their feet dry. These crosswalks form a nice checkerboard pattern such as the Chinese word "field" depicts.

The word "field" is used for "farm" or "farmland." A "field mouse is a mole. A "field chicken" is a frog. The next time you dine in a Chinese restaurant, make certain that you are ordering a chicken dinner, or you'll end up eating frogs' legs!

China is primarily a farming country. So naturally there are plenty of jokes about the farmers. Have you heard this one about the two brothers?

Well, probably you haven't.

The story goes that there were two brothers harvesting rice. The older one didn't belong to the Boy Scouts, so he always tried to cheat the younger one.

"Let each of us take half of what's there."

"That's fair and square," said the younger one.

"Fine, I'll take the top half and you'll take the rest."

"But all the rice is on the top half," the younger brother protested.

"Don't worry, I'll let you have the top half next year."

When they were ready to seed again, the older brother said, "Let's plant carrots this year."

Gordon Lew

Yellow Americans Symposium at Stanford

STANFORD — Edison Uno, Jeanne Watkatsuki Houston, and other prominent Bay Area Asian Americans will be featured speakers at a Stanford University symposium held May 12–16, at 7 p.m. each evening in the Junipero House lounge.

The symposium, titled "Yellow Americans—Facets and Faces," will deal with aspects of identity, history, media, and creative expression of Asian Americans.

Dr. Ben Tong will kick off the symposium by speaking on psychological stereotypes of Asian Americans on Monday, May 12.

MEDIA

Author and playwright Connie Young Yu and filmmaker Curtis Choy will discuss media stereotypes on Tuesday, May 13. Choy's latest film, "Dupont Guy" also will be shown that evening.

Edison Uno will join Jeanne Houston in a firsthand discussion of the Japanese relocation during World War II. Uno, lecturer at the University of California at San Francisco, and Houston, author of "Farewell to Manzanar," will speak on Thursday, May 15.

Asian American poets Alan Lau, Janice Mirikitani, and Hiroshi Kashiwagi will conduct poetry readings and discuss their work on Friday, May 16.

OUTSTANDING

"It is certainly one of the finest collections of Asian American talent that could be assembled," noted Dave Asai, one of the symposium coordinators. "The speakers are all outstanding in their fields."

The symposium is open to the general public. Admission is free.

The event is sponsored by the Center for East Asian Studies; Junipero House, the Asian American theme dormitory; the People's Teahouse; and the Stanford Asian Students Coordinating Committee.

JACKSON GALLERY PRESENTS FILMS

SAN FRANCISCO — Jackson Street Gallery will present two films to benefit an Asian-American film workshop at the gallery. The internationally known films shown will be "The Battle of Algiers," an Italian film directed by Gillo Pontecorvo, and the Japanese film "Fires on the Plain," a 1959 production directed by Kon Ichikawa.

"Battle" will be shown May 9 and "Fires" May 16 at the Chinese Culture Center at 8 p.m.

RECYCLE EAST/WEST.

CHAMBER DELEGATES IN CHINA

PEKING — A 15-member delegation of the Greater San Francisco Chamber of Commerce led by William W. Morison and Thomas Hsieh arrived here April 28. The group was feted by Wang Yao-ting, chairman of the International Trade Promotion Association April 29.

Morison is the head of the U.S.-China Relations Committee under the Chamber of Commerce.

TAIWAN SHIPS EVACUATE REFUGEES

TAIPEI — A Government Information Office spokesman said at a press conference May 2 that at the request of the Saigon government, a flotilla of ships was sent to Vietnam at the end of March to evacuate refugees and overseas Chinese. The ships are on their way home to Taiwan.

HENRY LUCE III HEADS CHINA INST.

NEW YORK — Henry Luce III was elected chairman of the board of trustees of the China Institute in America, according to an announcement of the Institute May 3.

Luce, vice president for corporate planning of Time, Inc., and president of the Henry Luce Foundation, succeeds James Pickering, a former board chairman of Esso Standard Eastern, Inc.

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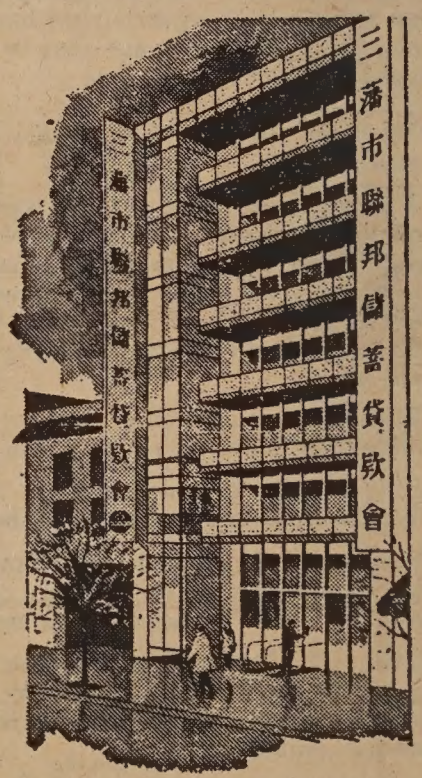

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Mixed Feelings in HK Greet Queen's Visit

HONG KONG — A host of opinions awaited Britain's Queen Elizabeth II as she made her first visit ever to Hong Kong this week. After 43 previous tours overseas since her coronation in 1953, the Queen's arrival Sunday ended a tradition of scrupulously avoiding this colony.

The four-day visit holds political significance as it signals to the world Britain's confidence that Hong Kong will be permitted to remain hers for the next two decades. Quiet discussions with China have led the British to believe Peking has taken a laissez-faire policy concerning the colony, and will wait until 1997 when a 19th-century treaty expires; most of Hong Kong's territory will then revert automatically to China.

MIXED

Meanwhile, anticipation for the Queen was mixed. Anti-colonial groups protested, and the student government of Hong Kong University issued a proclamation expressing its "dislike of the Queen's visit which will reinforce British rule." Moreoever, it declared that "Hong Kong is an integral part of Chinese territory."

Government preparations, however, call for impressively organized ceremonies, time off for thousands of schoolchildren to swell the crowds for the reception, a tour of British-funded social centers, swimming pools, housing projects, and even a surprise visit to one of the poorer neighborhoods. The government indicated that it was determined to use the Queen's visit to demonstrate that "the colony's 4.3 million people have benefited under British rule."

EASTERN STREAMS EXHIBIT AT TRITON

SAN JOSE — Eastern Streams, an organization of Asian American artists at San Jose State University, is exhibiting at the Triton Museum in Santa Clara during the month of May. Participating artists include Calvin Hom, Jim Tajiri, Carol Toriumi, Molly Yip, Diana Chang, Lil Yeong, and Harry Nakamoto.

Related events are a musical program by Lou Harrison, Richard Dee and William Colvig on May 11, a dance program by Barbara Inouye on May 18, a Chinese luncheon on May 22, and a final program of Filipino dance and songs on May 25.

Eastern Streams was organized by Dr. Nancy Wey of San Jose State University.

TACT MEETS ON ESAA PROPOSAL

SAN FRANCISCO — The Association of Chinese Teachers (TACT) and its ESAA Community Advisory Committee will hold a public meeting on its 1975-76 ESAA proposal on May 9 at 7:30 p.m. at 950 Stockton St. (#412). The public is invited to attend. (433-5090).

ACUPUNCTURE CLASS FOR FOREIGNERS

PEKING — An acupuncture class for foreign doctors was inaugurated at the Peking Traditional Chinese Medicine Research Institute on April 23. It is sponsored by the Ministry of Public Health with the coordination of the United Nations Development Program and the World Health Organization. Attending the first class are physicians from eight nations.

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WASHINGTON LETTER

Neocolonialism

By JOHN LUM

What is neocolonialism?

Neocolonialism is a modern-day Health, Education, and Welfare (HEW) Department that is going to spend $95 million ($5 million of it for the education part) on the U.S. Vietnamese refugee resettlement program, but which is so far refusing its own HEW Asian-American Affairs Office a part in the decision-making.

Julia Taft, HEW Assistant Deputy Secretary for Human Development, is in overall charge of this program. One of her top aides in this program is Kathy Doolin, author of the innocuous HEW *Lau vs. Nichols* position paper which stated that the *Lau* decision meant only extra English-language efforts for limited-English-speaking children were needed (see E/W 2/19/75). Also playing a top role in this HEW effort is a Caucasian man who has a Vietnamese wife and who played a key role in helping Vietnamese refugees escape from North Vietnam to South Vietnam a few years back.

Even though Asians make up only two per cent of the U.S. population, one would think that HEW would, in this "enlightened age," make a concerted effort to have aware Asian-Americans help it in its Vietnamese refugee program.

But, then, that's what neocolonialism is all about.

WHAT TO DO?

Time is of great importance. It is imperative that Asian-Americans and Asian-American organizations flood their congressmen and the HEW Human Development Department (Washington, DC 20202) with protests. Phone calls work wonders.

IN THE MEANTIME . . .

At last Wednesday's (April 30) Asian-American Federal Employees Caucus (AAFEC) monthly meeting, more Vietnamese news was highlighted.

Pat Okura of the National Institute of Mental Health (NIMH) stated that he and some of his agency's high-level executives have started to look into what their agency can do to help the Vietnamese refugees who are here in America. He stated, also, that the Pacific Asian Coalition (PAC) was vitally interested. Another agency, the Social Rehabilitation Service, is sending four persons each to the three refugee centers in the U.S. How many, if any, of these are Asian-Americans is not known.

Another bit of information from this meeting was that West Point Academy now has 3900 cadets, 87 of whom are Asians. These Asians constitute the second largest minority group at West Point, after the blacks, who have 192 cadets there.

Asians at the National Institute of Health (NIH), by the way, do not want to be associated with AAFEC. It seems that AAFEC might be too activist for the NIH Asians' tastes.

Last, but certainly not least, from this AAFEC meeting there is the news that the Lau Center proposals are now being read by four panels of four persons each (three outsiders to a panel). These proposal reading panels can wield much power. One only wonders if there are any Asians in them. As it is, things are bad enough with Lau Center funds generally being earmarked for centers that often do not have good track records in civil rights.

While on this topic of proposal reading, the Office of Education's (OE) Bilingual Office has 150 readers from throughout the U.S. meeting in Silver Spring this week and next. Four of these 150 are Chinese, no other Asians. All 150 were picked with no Asians at the proposal reader selection committee meeting.

In fact, of a staff of 40, the Bilingual Office's lone Asian has been told by his supervisors to stay away from Asian-American bilingual affairs because that would constitute conflict of interest. If so, since this office is primarily Chicano in personnel and programs, there must be a lot of conflicts of interest going on all the time. Why pick on the Asian? What's this about neocolonialism?

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Dancer Wei-lo Tsou Continues To Learn And To Share

SAN FRANCISCO—Victoria Wei-lo Tsou, Chinese ballet dancer from Eugene, Oregon, who last year studied with Matsuyama Ballet Company in Tokyo and became the first Chinese American to dance in "The Red Detachment of Women" (*E/W* 3/12/75), is back in the Bay Area en route to Tokyo for two more years of study with Matsuyama.

Here for two weeks, she is spending half of that time now teaching Chinese ballet and folkdance in two workshop sessions sponsored by Neighborhood Arts Program. The workshops will culminate in the performances of a Tibetan folkdance and a number from "The Red Detachment of Women" by Wei-lo at the International Hotel Cultural Benefit to be held at the Chinese Cultural Center May 10, 7 p.m.

鄒維絡參加日本松山樹子芭蕾舞團演出

Victoria Wei-lo Tsou (center) at the Matsuyama's production of the "Red Detachment."
(Photo by Staff Tes Co., Japan)

INTEREST

When asked why with such a busy schedule she had agreed to teach the workshops, she replied with a wide smile and a glimmer in her eyes, "Because I feel there is an interest in the dance of new China but so little knowledge of it in the Bay Area." She recalls how a few years ago she searched in vain for a teacher in the Bay Area to teach her Chinese ballet and dance.

Modestly, she points to her limited knowledge of Chinese dance as the reason for her return to Matsuyama for two more years of study. "What I learn in the next two years, I hope to return and share with others in the States," she said.

During the next two years, she hopes to continue studying the "White-Haired Girl" ballet and to learn more of Matsuyama Company's philosophy and techniques of ballet.

She credits the Eugene School of Ballet for her beginning training in classical ballet and her latest teachers, Leona Norman of Marin Civic Ballet School, Sue Zadoff and Barbara Remington of Eugene, Oregon, and most of all, Matsuyama Ballet School for her progress in ballet thus far. "They cared and were stern in teaching me ballet techniques and pushing me beyond my limits; but more important, they gave me inspiration and confidence to continue when I was discouraged and questioned whether I was a dancer."

For Wei-lo, being an Asian American ballet dancer has not been easy. At one point she quit ballet for four years because she felt classical ballet was irrelevant to her Asian American identity and culture. But she later returned to ballet when she saw how China took the best from the past and from Western ballet to make its new revolutionary Chinese ballets and folkdance.

To those Asian American dancers who may be going through a similar identity struggle, she shares these words of advice: "Studying Western classical art is relevant to us as Asian American dancers in that it can serve as a tool and foundation for developing and improving our Asian American art."

INGREDIENTS

In Wei-lo's opinion, other helpful ingredients that make for a good dancer include a "caring and giving school," a teacher with good technical knowledge, discipline and will power to practice daily and improve, and a good incentive to want to dance that goes beyond oneself.

Certainly, in watching Wei-lo hard at work practicing, performing and teaching, it can be seen how helpful these conditions have been in the making of a good Asian American dancer.

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LOOK BOOK

'Just Another Chink'

By CHUCK CHAN

Asian Writers Project, *Sojourner IV* (Berkeley High School, 2246 Milvia St., Berkeley, CA 94704), June 1974: $2.50, 6% tax and 26¢ postage.

Together we come from somewhere along the Pacific
We are many in our homelands
Here we are few
Together we can be many

"JUST ANOTHER CHINK"

His parents brought him from their homeland
A quiet young babe
And as they passed into America
The customs' man sighed
"Just another chink."

He went to school every morning
And fought every afternoon
seeking to defend his honor
When his schoolmates shouted
"Just another chink."

He grew older and tougher
With a gang of other Chinese
Banded together as protection
Against the smirk of
"Just another chink."

Gang wars fought in dark alleys
Knives flashing in the night
Each young man striving to silence
The ever-present taunt
"Just another chink."

Then quickly it was over
He lay dying in the street
And the cop who bent over him
Snarled his disgust
"Just another chink."

These are mere samples of the provocative and contrasting presentations found in the fourth issue of *Sojourner*, a compilation of free verse, poems, essays, drawings and photographs (historical and contemporary) by the Asian students, native and foreign-born, of Berkeley High School in Berkeley, California.

Starting out as the project of a history course on Asian American Experience, in April, 1972, it became the most sustaining publication of its kind. *Sojourner I*, consisting of fifty pages, became a rarity as only one hundred copies of it were printed. The writing project has since been taken over as an elective course in English. It is now reaching out to the community as you, the readers, are invited to join the staff as writers for the next edition. *Sojourner IV* has already included a few items written by Asian American adults.

Much credit is given to Linda Wing, now the Asian Studies Coordinator of the Berkeley Unified School District, who fought hard to have a relevant course designed to meet the needs of the Asian students, who like the majority of other Asian-Americans, have long been known to be inarticulate, non-assertive, and weak in writing skills. (An Asian-American freshman entering University of California, Berkeley, is twice as likely to flunk the basic English proficiency test as his non-Asian classmate).

Articles in the *Sojourners* are not over-edited, but printed in the way they are written by the students, and only major grammatical errors are corrected. Some of the essays are also written in their own native language. For publication purposes, anonymity has been maintained in the last two issues to enhance freer expression of thoughts and feelings.

The contents of *Sojourner IV* are placed under the following categories: Sojourners, Asian Women, Being Asian, Family, Our Struggle, and We Are.

One empathizes readily with the anger, hate, ambivalence, anguish, frustration, love and awe expressed in the writings of these students relative to their Asian-American identity, conflicts with tradition-bound families, and reaction toward the oppressive society. The writings can be used handily as stimulus for rap sessions among the Asian-Americans.

About the most stimulating and promising is the subsection on "Action," albeit brief. It states succinctly: "Being Asian, we discovered, is not only recognizing it and nurturing it in ourselves. It is also transforming that identity into action." The students tell of their enriching and meaningful experience in such activities as the Berkeley High/Washington Elementary School Project, the Amerasia Week, and the Asian Student Retreat.

A few schools and Asian-American groups such as those of the San Mateo Union High School District (publication entitled *Emergence*) have published similar anthologies. More should be encouraged to do likewise for how much longer shall we retain the "Quiet American" stereotype?

SAUSALITANS REMEMBER WILLIE YEE

By BRADFORD WOO

For the thousands of tourists who visit Sausalito across the bay daily, Yee Tock Chee park sitting right off the downtown waterfront means little. Native Sausalitans, however, recognize the name as one representing a history of kindness and beneficence in their community.

The story of Yee Tock Chee (popularly known as "Willie") is the kind a grandmother would tell a grandson sitting by her side, except that this one is all true. It's not even necessary to add that they named a park after him; the story stands well enough as it is.

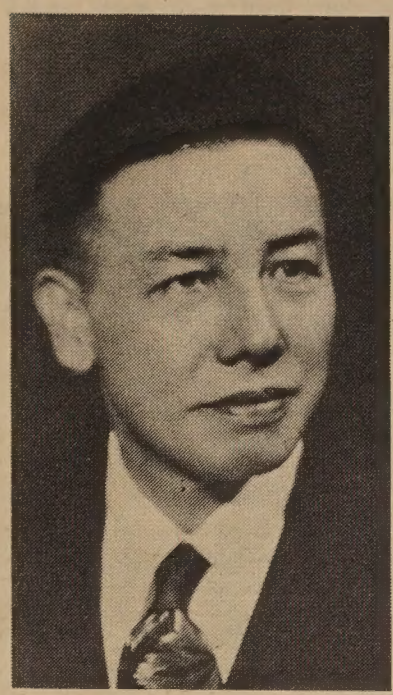
IMMIGRANT

Like many Chinese, Willie immigrated illegally from Ch'ang On village in Canton to find a job. Only 20 years old, he inspected dozens of utility poles where job opportunities were posted, and over a period of months in California, worked as a houseboy, dishwasher, cook, farm laborer, construction worker, and even as a railroad repairman. In 1919, his cousin, Wing Mow Lung, invited him to come to Sausalito to join his grocery business. Then, because Wing decided to return to China, Willie suddenly found himself the owner of his own store.

The decades that followed showed Willie's aptitude for the grocery business. Not only did he offer his customers quality fruits and vegetables, but he became best known for the extras he provided. He made deliveries personally, lent money, gave food to the needy, and gave credit. In the Depression that came soon, for example, it was written that he probably "carried half of Sausalito on his books."

TOWN BANKER

During that era, he was virtually the town banker. Old customers still recall Willie's helpfulness. "Willie was the only businessman during that time who would cash checks; he cashed them until the banks reopened . . . and he didn't get it all back either," said Mrs. John Koenig in a feature article in the Marin *Independent Journal* in 1970.



"Willie" Yee Tock Gee, grocer and benefactor to the Sausalitans for half a century.

Another, Mr. Robert Gunn, said "he would never let anybody go without because of a little thing like money."

When World War II came with its problems of shortages and rationing, Willie would cross the bay to San Francisco to bring back produce both for himself and his "rival," an elderly Chinese storekeeper who had a "tiny cubbyhole of a market" right next door to Willie's Marin Fruit and Grocery. Also, because Willie was allowed a large stock quota by the government for his 25-year-old business, he single-handedly kept a grocery in S.F. Chinatown open by keeping only what he needed, and sharing the rest of his allowance. It would have been easy for him to use the black market to sell his surplus meat and liquor coupons especially, but making a killing just wasn't something Willie was interested in.

INCIDENT

An old friend, Mrs. Cyril Hansen, tells of another incident around that time when "my brother called from Illinois and told me I would have to come home immediately if I wanted to see my mother alive."

Understandably upset, and caught without any cash, she went to Marin Fruit hoping Willie could give her a check blank (one of the myriad services Willie supplied his customers).

"I'll never forget what happened," Mrs. Hansen continued, "I told Willie what had happened and he reached into the till and handed me $300 in cash and said 'Get going.' He insisted I take the money right then . . . I had the hardest time paying him back later; he didn't want to take it."

A final assessment came from Mrs. W. Robert Miller, who said in 1970, "He is one of the sweetest, dearest persons in the world, one of the people who is part of your family."

FAMILY

Unfortunately, because Willie did make his customers such a high priority in his life, a consequence was that his own family at times suffered for it. When his wife and daughter came to America in 1930 (Willie had married before he originally came), on the first day they were released from the immigration Detention Center on Angel Island, Willie took them to a hotel on Jackson St. in Chinatown and left them there. His daughter, Mrs. Helen Tom, remembers: "Here we were in America for the first time, not knowing anything, and we didn't even know where he was. All he left was a basket of strawberries and some chocolate-cream sandwich cookies. He didn't come back for another day so we just sat there scared in that room."

Still, respect for Willie as a father is obvious with five children, Helen, Nathan, John, Jacqueline, and the late Lawrence Jen. Nathan says, "He worked hard and furnished us with whatever we wanted in material things, He was always kind and fair when we were children and though he was busy trying to make a living, we enjoyed the times he did spend with us."

LOYAL

Recently, Nathan took the business over from Willie, but of course, he still put in long hours at the market. "As long as he's alive, he's still the boss," Nathan explained then. The problems of competition from the modernization and efficiency of supermarkets and chain stores began to affect the store a few years ago, but customers amazingly remained loyal to Marin Fruit for one reason: Willie himself. Customers express even today their unwillingness to shop anywhere else. One woman confessed that she had once bought a carton of cigarettes elsewhere when Willie's shop was closed and "my conscience bothered me for months."

Of course, not everyone was as kind to Willie as he tried to be to his customers. Especially in the earlier days, Helen remembers there were extremely abusive people who came into the store. In character, Willie's philosophy was "to turn the other cheek." He always felt that people would feel ashamed of themselves afterward for whatever they had done. One of the times when Willie did get angry, she recalls, was when a lady in the "Hills" (the wealthier part of Sausalito) complained to Willie because the five-cent head of lettuce he had just delivered to her home "was too big."

PRINCE

Nevertheless, it is Willie's patience and thoughtfulness for which he is best distinguished. Retired Deputy City Clerk of Sausalito Wilma Young declared, "Willie's a prince of a person, generous, public-spirited and good-hearted in a very quiet way." When the City Council of Sausalito unanimously voted to rename Princess Park in honor of Willie a week after he died last month, it was but a small return for his years of produce.

"Willie" Yee having fun with his model T in 1937.

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EVENTS

WED., MAY 7, 3:30 P.M.
Make a Mother's Day Gift (children 6 and up), Chinatown Library, 1135 Powell St. (989-6770).

THURS., MAY 8, 7 P.M.
Community Forum: Youth in Chinatown, sponsored by Chinese Media Committee of CAA, at Chinese Culture Ctr.

FRI., MAY 9, 10 A.M.-2 P.M.
Spring Festival, Redding Elementary School, 1421 Pine St., S.F.

FRI., MAY 9, 7:30 P.M.
TACT public meeting, 950 Stockton St. (#412), S.F. (433-5090).

FRI-SUN., MAY 9-11, 7:30 P.M.
Film: "A Trip to Sze Yup," Asian Com. Ctr., 846 Kearny, S.F. (Extra shows Sat. & Sun. at 2:30 p.m.)

FRI., MAY 9, 7:30 P.M.
Film: "Yojimbo," Laney College Forum, 900 Fallon, Oakland. Free.

FRI., MAY 9, 8 P.M.
Piano recital by Margret Elson and Elizabeth Chu, Community Music Ctr., 544 Capp St., S.F.

FRI., MAY 9, 8 P.M.
Film: "Battle of Algiers," Chinese Culture Ctr., S.F., $1.

SAT., MAY 10, 7 P.M.
I-Hotel Cultural Benefit, Chinese Culture Ctr. ($2)

SAT.-SUN., MAY 10-11, 10 A.M.
Jades of the World display, War Memorial Bldg., S.F., $1 (826-5510).

SAT., MAY 10, 7:30 P.M.
Bingo, YWCA, 965 Clay, S.F. (982-3922).

SUN., MAY 11, 2 P.M.
Buddha's Birthday Program, Buddha's Universal Church, 720 Washington, S.F.

MON-FRI., MAY 12-16, 7 P.M.
Yellow Americans Symposium, Junipero House Lounge, Stanford University.

THURS., MAY 15, 8 P.M.
Film: Kurosawa's "The Men Who Tread on the Tiger's Tail," Rm. VA 114, City College of S.F., free.

THURS., MAY 15, 3:30 P.M.
Learn to put on a shadow puppet program (ages 6 and up) at Chinatown Library, 1135 Powell, S.F. (989-6770).

FRI., MAY 16, NOON
S.F. Greater Chinatown Com. Service Ass'n meeting, Kuo Wah Rest., 950 Grant, S.F., $3.

FRI., MAY 16, 8 P.M.
Film: "Fires on the Plain," Chinese Culture Ctr., $1.

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PROGRAM NOTES

Two on Oakland

• Really skeletal pickin's for this week, in terms of the number of programs of relevant interest to the community—

• This Saturday, May 10, at 9 a.m., "Asians Now!" on KTVU-TV, channel 2, will have a program on housing in Oakland Chinatown and on the impending displacement of Asians in the International Hotel in San Francisco. Stills will be shown, and there will be interviews, hosted by Serena Chen and Donald Yee.

• Again, on KTVU-TV this Sunday (May 11), at 9:30 p.m., channel 2 will be airing an "Oakland Community Special." Producer Betty Ann Bruno and community affairs director Ian Zellick will co-host a two and a half-hour look at Oakland's Community Development program—what it is, what it could be, and how citizens can take an active part in its implementation. Guests are tentatively scheduled to include Oakland's Mayor Reading, members of the city council and HUD, and John Williams, director of the program. Viewers are invited to call in to the program with questions for the panelists.

• Martial arts enthusiasts should take in some of the movies being shown all this month at the Kokusai during their Samurai Film Month. The programs, which are double bills, change weekly on Wednesday. For program information, call the Kokusai at 563-1400.

• Frank Chin's "Chickencoop Chinaman" will be performed at the Palo Alto Community Theater on May 24 at 8 p.m., as part of the Asian American Theater Workshop's spring production.

"Chickencoop," which was produced for the first time in 1972 at the American Place Theater in New York, is currently on tour in the Bay Area as an Asian American Theater Workshop production. It has already been presented in Oakland, Berkeley, and San Jose. The Wall Street Journal has pronounced Frank Chin's play to be "the first Asian American play fashioned out of unromanticized Asian American sensibilities by an Asian American writer."

The workshop will be announcing future dates for Sacramento, Hayward, and San Francisco performances; check it out if you haven't already seen it. The number to call for information on the Palo Alto and other performances is 776-1529.

(This week's Program Notes were written by Connie Hwang.)

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LA CHINATOWN

IBM Loans Keypunch Machines to Chinatown Resources Center

SAN FRANCISCO — The Chinatown Resources Development Center (formerly the Chinatown-North Beach English Language Center), in cooperation with IBM, is currently offering classes in keypunch training.

The class of 15 students was selected on the basis of a minimal proficiency in English and typing skills. Its goal is to help the students achieve a level of keypunch proficiency at approximately 10,000 strokes, the standard requirement for entry-level keypunch operator positions. Teacher Ruby Chee is bilingual. Class is held Monday through Thursday evenings.

In addition, the Center will provide an education opportunity for over 100 community people who have been on the waiting list with the San Francisco Community College District to take keypunch lessons.

IBM's loan of four keypunch machines to the Chinatown Resources Development Center was celebrated at a champagne reception recently. Special appreciation was expressed to Robert Baccus, Naresh Kripalani, Cliff Blinman and Ray Chan from IBM and Jack Quan of the Chinese American Institute of Engineers. Shown here are (left to right) Robert Baccus, Raymond Chan, Mr. and Mr. Lawrence Jue, and Jack Quan.

MABEL'S TABLE

By MABEL LAI

RED COOKED EGGS

12 medium size fresh eggs

Red Cooked Sauce:

1 cup soy sauce dark
1/2 cup soy sauce light
3 cups water
6 tbsp. brown sugar
3 anise stars
1 tsp. flower pepper
1 small piece dried tangerine peel (optional)

Method:

1. Bring a pot of water and the eggs in the shell to a boil, then simmer for 3 minutes. Remove from heat and cool.
2. Shell eggs when they are cold.
3. Make Red Cooked Sauce in a large pot. When sauce bubbles, add all the hard-boiled eggs. Simmer for 1 hour.
4. Cool on a plate before cutting each egg into quarters. Use as hors d'oeuvres or part of a cold plate.

家常食譜

滷水蛋

材料：十二隻中型蛋。滷水（一杯老抽醬油，半杯生抽醬油，三杯水，六湯匙黃糖，三隻八角，一茶匙花椒，一小片乾柑皮。）

製法：㈠把蛋連殼放在水窩中，水沸後慢火煮三分鐘，放火後移開爐灶風涼之。

㈡蛋冷却後除殼。

㈢在一大窩中煮滷水醬，沸後加進熱蛋，慢火煮一小時。

㈣放蛋在碟上冷却後切開四片，可作冷盤頭檯用途。

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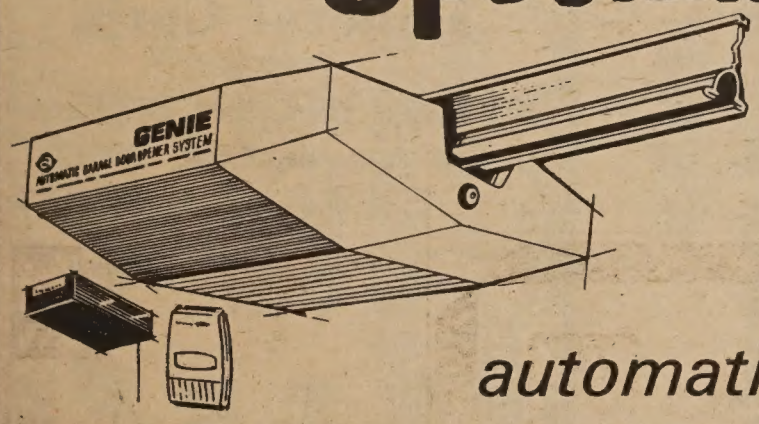

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英女皇訪香港

（編者按：英女皇訪港是近日香港大事，基督教科學箴言報記者著文報導此事，下爲本報譯文，以供讀者參考。）

英女皇伊麗莎白二世，於前往日本途中，將在香港停留，作四天之訪問，成爲英國帝皇訪問香港之第一人。

女皇於上星期日（四日）抵達香港，香港當局曾安排既有計劃，而又盛大的歡迎儀式。是日有一百萬學童歡迎女皇蒞臨。但並非每一個香港的居民都歡迎她，而且反殖民地的情緒，已在受中、上教育的青年人之間蔓延。自從美國前任總統尼克遜訪問北京之後，此輩年青人，對中華人民共和國和中國的事物，漸加敬重。故女皇此次訪港，就連最英化的年青人所就讀的最高學府—香港大學的學生會，亦發表一項宣言，聲稱「不歡迎女皇到訪，因爲將會使英國對香港的統治更加鞏固。」宣言中又說：「香港是中國原有領土的一部份」。

英國外交部亦像學生們一樣，沉痛地瞭解香港特殊的政治地位。中華人民共和國既不承認英國從軍備不良的清廷統治下，而將港島與九龍半島強奪時，於十九世紀所訂立的不平等條約。而直至現在，不列顛的女皇和皇夫，亦盡量與香港疏遠。伊麗莎白二世自於一九五二年登極迄今，先後曾赴海外作四十三次之訪問，但却從未訪問香港。

因此，她這次的訪問，是具有政治上的重要性。亦就是向世界各國，暗示英國自信於二十年之內，能夠繼續將香港保留爲殖民地的商業中心。

在與北京的祕密商討間，英國認爲中國將會忍耐至一九九七年，於舊條約期滿之後，才讓英國將大部份的香港土地—包括新的工業區，自動地歸還大陸。

所以香港當局雖然公開承認，如果中國需要，香港英國是會隨時撤退的。但很明顯地，人民政府是不會廢棄和平共處的原則，而先期將香港收回。

英國常受批評，說宅利用香港來賺取大量金錢。所以英國政府這次亦就要利用女皇的訪問，來證明這個殖民地的四百三十萬人，在英國統治之下，是受益不少的。過去十年，香港的商業蓬勃發展。而在這段時間內，當局亦曾經着力改進公共事業。所以女皇此次到訪，就將會被邀參觀社區中心游泳池與及廉租屋村等。

但這項安排，却引起了有力的批評，說這樣，女皇夫婦和許多外國記者，就不會見到香港的另一面—窮困擠迫的藍領階級的地區。在那些地方，千萬沒有專長的工人，在環境惡劣的小型工廠工作，週薪只有相當於美金十五元左右。而香港政府讓世界上各國人看到的，却只是那粉飾過的香港—富庶的市中心區。

在這樣被指摘的尷尬情形之下，香港政府乃答應將會邀請女皇夫婦及其扈從們，到一個較爲貧困的地區，以作一項出乎意料之外的訪問。

短聞

＊美國亞洲人士女性多於男性

最近美國人口調查處發表公佈：指出美國的亞洲裔人士，女性的增加率正快速地狂昇，其中以中、日、韓、菲四國人士最爲顯著，預料在十年後，亞洲裔人士在美國中，將出現女多於男的現象。

在過去數十年來，由於美國移民法例的限制，亞洲裔人士在美國中，絕大多數是男性，女性大量移民來到美國，只是近三十年來之事，根據人口調查顯示，在六十年代中，華裔男性佔百分之五十七，女性只佔百分之四十三，相差的比率高達十四點，但在六十年代末期，華裔女性移民來美的數字大增，在七十年代的人口調查中，男女比率已減至五十三對四十七，故預料在八〇年時，華人女子在美的數字，將會超過男性了。

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駐印記者談中印關係

（編者按：印度吞併錫金，我們早已著文抗議。下面是紐約時報記者發自新德里的電訊，原文刊在五月四日的紐約時報。其中言論並不代表本報立場。有關北京乒乓球隊訪印一事，可參閱二月十二日東西報。）

（新德里訊）近日，印度首度對中國表示譴責，並遺及北京居心擾亂東南亞政局。

繼此項聲明後，印度外交部開會討論共產政權接管柬埔寨及南越後的影響。

雖然印度政府很快的承認南越的革命政府，總理甘地夫人並對共黨接管表示讚許，他們擔心這場勝仗會更鼓勵中國支持印度東北邊境的叛軍。

早先中國曾遞交給印度在北京使館一份抗議書，抨擊印度「非法併吞錫金」，因而激起印度強烈反擊，指責中國干預印度內政。北京的抗議書後被退回。一名印度發言人說：「顯然的，中國對東南亞政策是，擾亂當地政局的穩定及和平，煽動彼此敵對、懷疑，以達其目的。」

中國前曾做過類似聲明，但引起新德里顧慮的是：中國對印度處理錫金及卡西米爾政策口頭上的攻擊愈發激烈了。猶以過之的是，印度政府官員對中國在錫金及印度東北部影響性的與日俱增甚感不安。

儘管北京一直抨擊印度是蘇俄的衛星國，印度向來不願公開批評中國，因而這項報導是近年來對中國措詞最兇的一次。

繼一九六二年中印邊境短暫交鋒後，目前中印兩軍仍在喜馬拉雅山邊境不斷起衝突。印度官員表示，一九六五年印度、巴基斯坦交戰之際，中印關係曾因北京與巴基斯坦的拉攏而呈緊張。

今年二月，為數五十名的中國乒乓球隊抵達加爾各答，這是自一九六二年以來中國首度遣派有組織團體訪問印度。當時曾謠傳中國對印度態度將趨緩和。此外，據報，北京官方相信，中印關係如交好，印度對蘇俄的依賴會遞減。

然而，在最近三個月中，中國對印度的併吞錫金，印、蘇關係及卡西米爾協定等項已加強其反印宣傳。

印度官員表示，中國早先攻擊印度的併吞錫金，事非尋常。因在過去這些聲明都由外交部簽發，再由報紙發表，此次則以中國政府名義發表。這事使得印度官方十分困擾及不安。

印度當局表示：「中國並不也不願了解錫金人民的意願，及民主制度的運行。」

雖然印度堅稱錫金人民，以壓倒性票數決定廢棄君主制度而與印度合併，外交官員及印度新聞從業員辯稱，新德里正設法加強對此舉足輕重及麻煩多端地區的控制。錫金實在是印度及中國所控制的疆間中一緩衝地帶。

安知非福？

楊生

自從石油出口國家，將石油加價四倍之後，把世界攪得天翻地覆，過去是天之驕子的工業國家，所謂「已開發國」，一夜之間，都變成了「入不敷出」，「寅吃卯糧」的窮光蛋，反之，中東的沙漠，正所謂「落後地區」，則於轉眼之間，成為世界的金庫，全球的財富，滾滾流向中東，有不可遏抑之勢。

西方國家，面臨此一突如其來的浪潮，措手不及，聽任勒索，焦頭爛額，以致於縱是美國這樣的國家，過去一向愛好和平，甚少侵略的劣蹟，也存不住氣，不得不發出以武力佔領油田的威脅論調，而受到了「炮艦政策」的譏評。然而，天下事無絕對的好壞，有得者亦必有失，正所謂「塞翁失馬，安知非福」。在此石油災難之中，就美國而言，也有其光明的一面。至少在下列數事上，可能產生「安知非福」的後果。

第一、美國的石油資源雖然不足，但是煤礦資源，儲量十分充足，在此石油壓力之下，最邏輯的解決辦法，是就地取材，重新以煤炭為主要能源。而煤炭之運輸，必須有完整的鐵路系統，美國因此而規劃一套完整的鐵路系統，不能不說是失中一得。

其次，在石油便宜的時代，因成本關係，高價開發的石油資源，無人問津，例如科羅拉多州的石油頁岩，藏量豐富，只因成本太高，無人願意投資，又如海岸大陸棚鑛探油礦，過去均因成本關係，企業界缺乏興趣，今後因油價昂貴，此等地區的開發，均有可能。

目前舉凡工業地區，均有空氣污染的嚴重問題，而空氣污染之來源，絕大部份來自燃燒汽油之廢氣所造成，故由汽油昂貴，大家減少用油，對於緩和空氣污染，清潔生活環境，又何嘗不是一個新的收穫？

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養

中國人於德行學問事功，講究一個「養」字，所謂修養、教養皆是。養無新義，正和我們日常說的養生、營養一樣，並不難解；但適用在德行學問事功上，必須做到三點，而後其能事始盡，其蘊義始顯。

一、養是生長：吃飯在供應五臟六腑、四肢百骸以養料，使身體以生以長，維持生機的暢旺，體能的充沛，既樂其生復盡其天性。生長在最初是數量的增加，最後是實質的變化。數量的增加，比較單純，例如幼兒，飢食飽嬉，無所縈懷；實質的變化，偏重在精神，是一種追求德化的努力。

二、養須實在：再以吃飯爲例，別以爲飯吃下肚子，即有營養；還要看下肚以後，能否吸收，是否有益於生長的機能，所以食物以被充分吸收者爲最受用。肚子鬧恐慌，畫餅充飢，望梅止渴，皆於解除飢渴無補。要吃要喝，就必須眞吃眞喝。談德養學養，僅將古聖先賢的嘉言，背誦吟哦，說的天花亂墜，而不見諸行爲，或言行打爲兩橛，這種表面修養，毫不實在，還是沒有修養。

三、養靠自己：養的精義在此。世間凡可舉以贈人的東西，都不在養的範圍之內，受者能否享有其所得，必須仗恃自己。唐太宗爲養高宗的望，借故把李靖貶了，等高宗即位，由高宗再起用他。唐太宗可把帝位傳給高宗，不能把自己的威望傳給高宗——威望是他個人養成的，不可假人，人亦不可得而假，高宗要有威望，也惟有自己慢慢來養。做養的工夫，我們可以得到師友尊長的指導協助，却必須親自做，而且切切實實做，窮年累月，無止無休，養得此心正，養得此氣壯，言行一致，表裏如一，置身社會，如魚在水中，那就養活了。

玩宜興壺，聽說壺中水不斷，時常把玩，壺即可養活；栽花種草，我們講究培養，作育人才，我們也講究培養。因爲藉着養的大力，死的能變成活的，小的能變成大的。食養之德者，如飲太和，一個平凡的人，可望超凡入聖，能說這工夫淺麼？（仲人）

選妻

每個男人，都想選擇一個合適的對象，但舉世滔滔，怎麼去找一個合心意的伴侶呢？

一個當過離婚法庭的二十年法官夏伯威遜頓，列出作爲一個賢妻的十二項婦德，那是愛心、溫柔、慈愛、甜蜜、慎重、耐心、端莊、不自私、樂觀、自我犧牲、呈獻及貞節。

知道不知道？

＊在美國，爲首使用銀笛作爲管理交通工具的警察是波市頓的合比警長，時間爲一九〇八年。

＊一個美國女人在五年內所用的唇膏，平均其高度等於其自己身高。

＊根據內稅局報告，一般納稅人最易犯錯誤，是忘記把W—2扣稅單附進去。

＊在第二次世界大戰時期，日本皇軍的月薪只有日幣十元，相等於美金二元三角六分，其中有一元八角九分寄回作家用，三十八仙扣作儲蓄，零用錢只有九仙。

＊美國妓女全年收入，約等於司法部週年預算的十倍。

愛中國的美國人

有的美國人，「愛」中國是他們的職業，這其中有新聞記者、政界人士、商人、大學教授、學者等，對他們而言，做「中國通」多少和他們的飯碗和聲名有關，無論他們講中國的好話，或壞話，都與他們自己的利害有連帶的關係。有的美國人，認爲「愛」中國是行善或向上帝前報銷的方式之一，他們的誠意、態度和行爲，很像中國信佛的老太太。有的美國人喜愛中國，出自膚淺的好奇，或是因爲他們喜吃中國飯，或是覺得中國衣服或文字的奇異，或是覺得黑髮黃膚的出衆，於是產生一種愛貓狗的嗜好性或情人眼中出西施的變態心理。有的美國人，他們生性良好，虛心，眞誠地希望學習些他國的文化，他們知道中國人口佔世界第一，中國歷史的悠久，中國哲學詩詞的美麗，就殷殷去學習了解中國，許多美國的大學生和教授們多屬於這一類。最後的一種美國人，雖然數目是鳳毛麟角，却是最使我們佩服和心仰的，他們對中國的美醜，對中國文化的優劣，比有見識的中國人還認識得深刻。他們對中國的友誼和愛仰，比眞正愛國的中國人，也不差一步。

無知

美國的大作家毛姆寫了一天的文章，感到非常疲倦，當他走進餐廳，侍者把菜單遞給他的時候，他連看菜單的氣力都沒有了，略一過目後，就把菜單闔起，交還侍者，說：「你替我選幾樣好吃的菜吧！」侍者果然替他選了幾樣菜，毛姆吃得很舒服，餐畢賞了不少的小費。侍者以爲遇到「壽頭」了，說：「先生，以後請多來照顧，你不識字沒關係，我替你點好了。」

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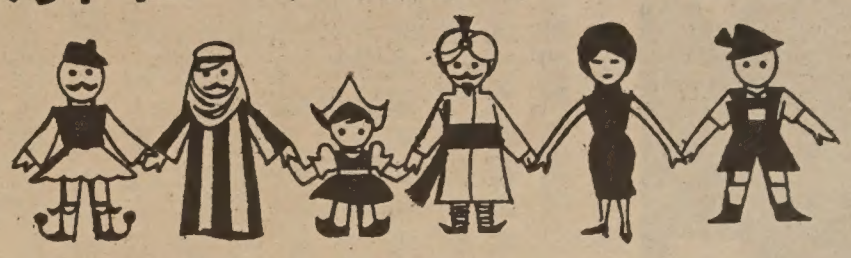


余卓雄・記無盡信心合唱團遠東之行

在華富邨，音樂一响，人群好像潮漲一樣……

十九、遙遠的隔壁

我們大隊下營的九龍青年會大厦，裏面有走不盡的長廊，和轉不完的樓梯，從十五樓望出去，並沒有鶴立鷄羣之感，因爲週遭都是三合土和鋼條凝成的叢林，相間着五光十色的晾衣竿，重重疊疊的涼台，上面放滿了盆栽和雜物，這些都在烈陽中噤若寒蟬。倒是從四方八面來的聲音，打破了可怕的嚴肅，音响中有起重機笨重的咆吼，和小學生在天台運動場上的歡呼，大概是一方爲了投中一球而起，無論如何，使這個缺乏感情的叢林泛上一層生機。

香港不斷在膨脹中，好像一個發胖的人，每一次站上放在地上的體重磅，便害怕得閉起眼睛來，磅上最重的數目字是，一九九七年！到那時候，英國租借新界的期限該盡，沒有了新界，香港能正常地活下去嗎？四百萬人口，四百萬個苦悶。就是嘉勵，也天天嚷着說：「媽，我們幾時走？」在香港，她不是沒有同樣年紀的新朋友，就是他們苦於無法交談。

我在中環的英文書店爲她買了兩本書，一本是查理士・索的「花生米」，一本是W・H・阿倫的香港漫畫集，共價美金十八元。阿倫的書集有一段描寫是：「香港的海岸，從前是鴉片烟商、海盜、和颱風訪問之地。今天，祇有颱風還經常往來。」眞生動！

颱風的脾氣和手段，很少給人留些地步，是破壞性的，風球高高掛起，人們的心便下沉了。和颱風一樣不變的，就是人與人之間的距離。大家雖然住得很「親密」，但是可能永遠達不到「密」的程度。

我送我的甥女回到她居住的地方，在電梯前面早已有一個人站在那裏。她却沒有用手去按電鈕。「爲甚麽？」我問。「讓他先上去。」她細聲地說，「在電梯裏打刦是家常便飯。」

我呆望着電梯門框上的紅燈，一、二、三、四、五……眼前看見的，是千萬扇的門，人人都把自己的門關起來，而且關得很緊。那一天我去見景儀伯父母，上了二十樓，到了門口，才發覺號數記錯了，面對着都是同樣顏色的門，記憶一時不過是一片空白。在我前面的是一度鐵閘，那年青的主人倒很同情我的迷失，他說：「我可以爲你撥個電話，好讓你的親戚出來找你。然而我不能讓你進來。」他的歉意，是出乎被迫的。他邊行邊嚷：「你知道香港的情形……」

他援救我的義氣使我看到鐵閘裏的一面，還有那人的基本溫情，無論隔壁是如何的遙遠冷酷。

以九龍城砦爲例，這一座「城」，由前清以來就被遺棄在法治以外的，變成了那專發掘罪惡幷加以渲染的新聞記者的下筆好材料。然而我在那些僅有五六尺闊的羊腸曲道中摸索之時，我對這小城却有一股莫名的寵愛。

在入口處有一座神龕，紅漆油是新加上去的，象徵了一個渴望的靈魂在呼吸，雖然呼吸的空氣是否汚濁清新，又是另一個題目。神龕上的香烟輕輕上升，爐灰還有微溫。我重覆思想那句老話：「希望仍在人間！」

在城的中心，兩旁的屋宇稠密得連陽光也不能透過，大白天要點着大約四十支光的燈泡，隱約看見有些黑影在蠕動，原來是一羣建築工人在修屋，那挑着一担堅實的石子的是個上了中年的女人，如同那些在九龍大馬路築路的女工羣一樣，因急速地走過那潮濕的小巷。

「很偉大呵！」我對李美難說，她聽到與否，我都不在乎，因爲我在這些可敬的勞働者之前，聯想到「美難」這個充滿奮鬥生志的名字。

在轉角的小舖子裏，有一個燒得通紅的打鐵爐，旁邊是個搖籃，那嬰孩在叮噹的撞擊聲中睡得很甜。

這一次我們來到新建的華富邨演唱，這是一個最新的平民區，但擁有無價的海景和山麓，大約是一方哩吧，就住滿了三四萬人。我們的樂隊在街道上巡迴了一週，音樂一响，人羣好像潮漲一樣，剎那間泛濫了那本來寂寞的海灘。

「誰說香港的人情味不够？你看——」我們中的一個說，一面把一張印滿我們的圖片的邀請單張派出去。

三十分鐘後，有一個年老的婆婆來要見我。「你就是卓雄？上一次我看見你是三十多年前的事。」她的聲音顯然很激動。

她接着說：「我就是你同村的阿塘的媽。剛才阿塘的兒子把你們的圖片帶回家給我看，我雖然認不得你的樣子，但是我不會忘記你的名字。」

三十多年的兵荒馬亂！阿塘的媽指着站在她背後的一羣人說：「這個是我的媳婦，這個是大孫子，二孫子是那邊的……」他一路數下去，我的眼睛開始糢糊起來，我連忙拿出手帕，毫不害羞地抹去那些淚水。

那晚上我的證道題目是「功夫」！我從人類那緊握的掌頭說到耶穌伸開的手掌。掌頭能把三十幾年的離散拉回在一起嗎？（未完待續）

倫理新觀

由於交通發達，世界爲之縮小的結果，各種文化也匯合起來，在相激相盪中，各種文化固然均有優劣點，但也表現出其特色來。西方以希羅文化爲其根源，其特色爲富民主自由，重視人的個性發揮；印度文化則與宗教的關係最深，其特色爲抑制慾念，力求心情上的平靜；而中國則不然，我們的先聖先賢，首先承認男女關係，是人類社會一切關係的根源，若能把人與人的關係處理妥善，將會使整個國家在和諧團結中，求得進步發展，這就是中國「倫理」的優點與偉大處。

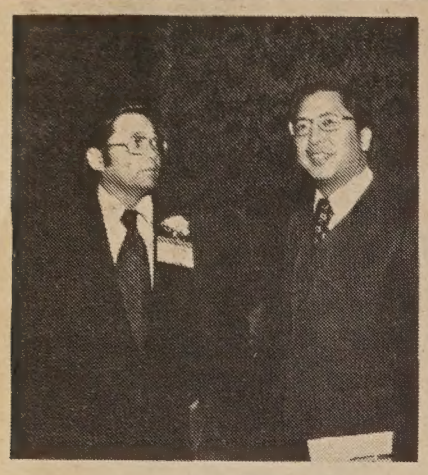
「倫理」社會首先是把「人倫」關係有清楚明白的規定，如中國人在父系母系關係人的稱呼，可以說是世界上最完整的，然後再以「禮」來約束，分出長幼尊卑來，長者慈、幼者恭、尊者愛、卑者敬，宗族親戚鄰里之間，融融洩洩，這就是「大同篇」理想社會的實踐。

「倫理」不但是每個人行爲的準則，也是精神生活的重要一環，如各種節日與應酬往來等，均可以說是寓「樂」於「禮」中，使人們不致在生活上感到寂寞，所以，在中國社會裏，雖然單純娛樂性的場所較少，但人們對於娛樂却不感到過份的飢渴。

當然，時代演變的結果，在工業社會裏親屬間在情感上疏遠，鄰里間老死不相往來，結果，每一個小家庭在這個社會上，有如一個孤島，所以，生活在高度工業社會的人，常陷於一種精神虛脫的狀態裏，在拼命的追求享樂中，也常使自己陷入慾海而不克自拔。

所以，這兩種生活方式，確有加以融合的必要，在倫理社會中的那些優點，我們仍有加以倡導的必要，因它可以濟工業社會之短，使物質生活與精神生活得到平衡。

介年



Judge Harry Low (right) and Congressman Norman Mineta at the Asian Business Conference.
(Kem Lee photo)

＊劉百昌法官與齊田衆議員攝於亞裔商業大會。（李少吟攝）

短聞

＊舞蹈演出

在俄勒岡州生長的舞蹈家鄒維絡女士將往日本參加松山樹子芭蕾舞團習舞兩年。現在三藩市灣區兩週教導中國民間舞蹈及芭蕾舞。鄒女士將在五月十日（星期六）七時在中華文化中心「支援國際旅店節目」中演出。

鄒女士認爲西方古典藝術如芭蕾舞等如善用之，能成爲發展在美亞裔人民藝術的工具。

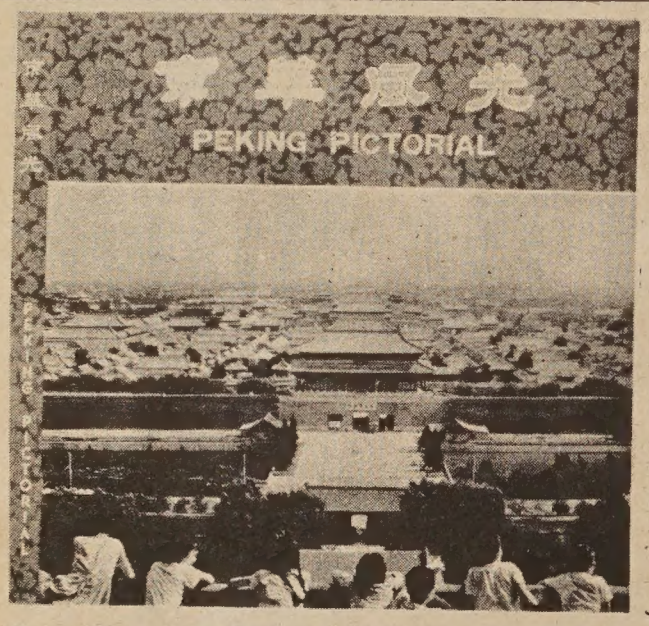
＊華埠天后廟重開

三藩市天后廟街一二五號之天后古廟，建於一八五二年，爲三藩市最古之廟宇，曾關閉二十餘年，現已整理完竣，并於五月四日重新開放。

＊三藩市房產漲價

三藩市區及市中心之房地產價格，最近兩年來均有直綫上升之跡象，而目前此種購置房屋熱似乎異常活躍。

據稱：目前老年之夫婦，或老年人漸漸向城市內移居。兩年前一幢三萬五千元之房屋，今年要賣五萬五千元。



京華風光

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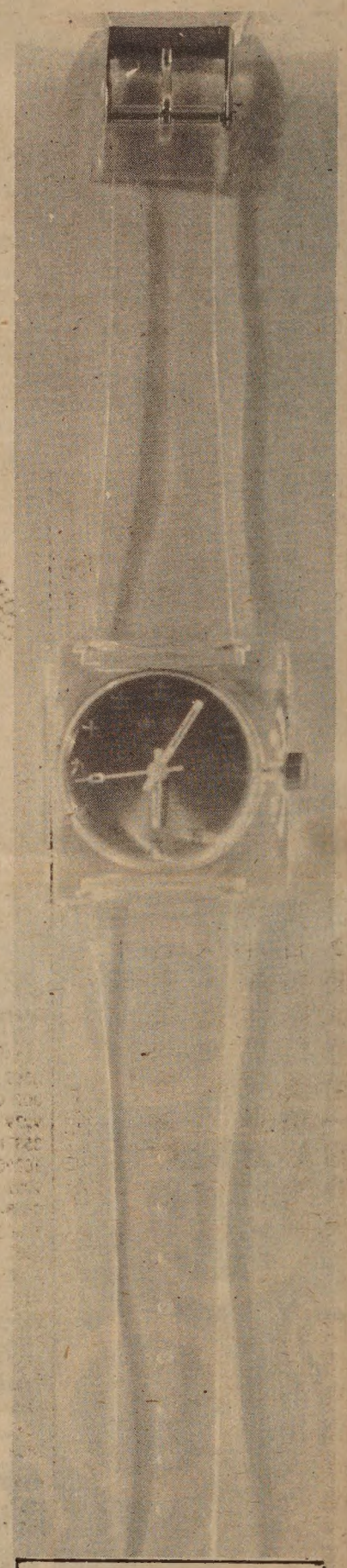

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金山客批世情

「打」成一片

台灣基隆一婦人，不滿學校管教兒子，持鞭到校猛抽教師。

金山客曰：此之謂「家長與教師『打』成一片」也。

三妻兩妾

美國西北大學教授魯賓臣博士研究宣稱：男人改變主意較女人多出兩三倍。

金山客曰：大約三妻兩妾之形成，與此有關。

出門不認

羅省法律規定，住客不能以郵遞書信方式向酒店投訴該店有蟑螂。

金山客曰：當面言明，出門不認！

約束

瑙福法律規定，婦女在公共場所跳舞，必需穿上胸衣。

金山客曰：「約束」耳！

飛來艷福

猶他省一青年，跳傘向女友求婚。

金山客曰：在女方而言，此亦「飛來艷福」也。

炸鷄

香港經濟不景，美式炸鷄店全部倒閉。

金山客曰：美國以「食」輸港，走錯路綫矣！

花花公子

「花花公子」企業，去年出現赤字。

金山客曰：未見有「花花公子」能保基業者！

現場錄音　得咳笑○○○

冷熱水

甲：唔知阿丙屋企有冇冷熱水設備？

乙：有就有嘅！

甲：點解佢又話窮得咁交關？

乙：佢屋企個的冷熱水係咁嘅，熱天時候的水就煖嘅，冷天的水就鬼咁凉。

廣告收效

顧客：究竟你地張報紙的廣告有冇效力㗎？

編輯：當然有啦，前日我地登咗一段廣告，要聘請一個睇更佬，琴晚就俾賊佬光顧咗嘞。

短聞

＊華童慶祝端午節

屋崙華埠重建會，將舉辦籌款聯歡晚宴。籌款爲屋崙華童慶祝端午節。

晚會將在五月十八日（星期日）晚上七時在豪華酒家舉行。參加晚會每位收十元。

所籌得款項將全部用來爲華童慶祝端午節的節目。

今年端午節是在六月十四日（星期六），該日也是學校暑假的第一天。據華埠重建會宣傳小組主席梁蓮蘇說，當日將舉行多項娛樂節目，使華童過一個愉快的端午節。

＊聯邦法官判銷警員身高限制

聯邦區法官碧咸判銷三藩市警局招募新警員時身高標準之規定。

據稱：本市招募警員身高須五尺六寸，但此項規定聯邦地方法官認爲不公平，歧視女性及亞洲裔人士，並令警局在三十週之內，僱用六十名女性警員。

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CITY AND ADDRESS:	BDRM-BATH	DOWN PAYMENT	MONTHLY PAYMENT	PRICE
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307 Catron Dr.	3 - 1	$400.00	$254.00	$24,900
9279 D St.	2 - 1	No Cash Down	$272.00	$22,900
353 Darien Ave.	2 - 1	No Cash Down	$164.00	$16,800
10920 Elvesse St.	3 - 2	$2500.00	$508.00	$54,000
9922 Gibraltar Rd.	2 - 1	No Cash Down	$173.00	$16,000
8658-64 MacArthur Blvd.	8 - 4	$1500.00	$560.00	$53,500
10606 Pippin St.	1 - 1	No Cash Down	$96.00	$7,200
7601 Weld St.	3 - 1	No Cash Down	$235.00	$22,900
1740-42 24th Ave.	3 - 2	No Cash Down	$235.00	$19,500
2008 42nd Ave.	3 - 1	$400.00	$279.00	$26,900
954-956 71st Ave.	2 - 1;2 - 1	$200.00	$240.00	$22,000
2429 77th Ave.	2 - 2	No Cash Down	$195.00	$18,900
1168 78th Ave.	2 - 1	No Cash Down	$165.00	$14,500
1083-85 81st Ave.	1 - 1;2 - 1	No Cash Down	$201.00	$18,900
1248 86th Ave.	2 - 1	No Cash Down	$149.00	$12,400
1242 88th Ave.	2 - 1	No Cash Down	$149.00	$14,900
1808 A,B,C, - 88th Ave.	6 - 3	$900.00	$421.00	$37,500
PITTSBURG:				
3327 Cecilia Way	3 - 2	$400.00	$246.00	$23,900
225 Highway Ave.	3 - 1	No Cash Down	$100.00	$8,500
RICHMOND:				
2737 Euclid	2 - 2	$900.00	$337.00	$33,900
2550 Lowell Ave.	2 - 1	$300.00	$280.00	$28,900
3027 Ohio Ave.	Lot Only All Cash			$3,200
VALLEJO:				
215 Jordan St.	3 - 1	$400.00	$209.00	$23,900
BERKELEY:				
2218 7th St.	3 - 1	$300.00	$248.00	$22,900
CONCORD:				
2730 Argyll St.	3 - 1	$900.00	$280.00	$32,900
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ASIAN BUSINESS CONFAB

EAST WEST 東西報

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眷屬來美團聚 老人機會最大

（東西報訊）據三藩市法律援助會移民小組陳銘洲律師稱：美國華裔申請在華眷屬來美，以老年眷屬機會較大。

以移民小組案件爲例，申請人等候中國政府發出境證的時間有長有短，不能一概而論。但年齡大者領出境證較易。陳律師說在他們的案中，有一宗母女同時申請的，五十餘歲有跟疾的母親很快便領到出境證，但廿四歲身體健康的女兒則至今仍未能領到。

關於向國內領證件（結婚證書，出生證明，家庭關係證明書等），陳律師說關鍵在地方政府（公社或派出所）。移民小組在處理很多案件中從未遇到阻難。有一案所需的證件在美國移民局問話後約三、四月便由中國寄到。移民小組亦未聽到中國對離請出境的人民有迫害的情形。

在特殊情形下，移民小組曾試圖與中國駐美京聯絡處通訊，請該處協助與北京聯絡。陳律師說香港美領事館也很盡力爲華裔服務，有一次四天內便收到回信。華裔要求香港美領事館證明有一「在華眷屬來美申請書」在案，常即得到領事館的書面證明。

但以申請手續來說，仍是須要在美親人簽一份親屬關係及家庭背景之保證書，付上照片及照片說明向美移民局辦理申請。此等申請書在批准後由移民局寄香港美領事館，領事館則要在華眷屬到港問話，以領取來美移民簽證。

但在華眷屬不能隨時出境，故在美親人在另一方面要寄證件回中國，待國內眷屬自行向公社或派出所申請出境證（東西報四月廿三日）。在中國，地方性負責人接申請書後仍要香港美領事館的通知書，證明此申請人已獲美國移民局接納申請來美。手續辦妥後中國方面仍沒有一定時間才能發出境證。

在這情形下關心眷屬團聚的華裔都希望福特總統在訪華時，與中國領導人談判，使雙方能達到一項協議，簡化申請手續，協助華裔團聚。

社論

越南難民問題

自從法軍在奠邊府敗陣下來，全部撤出越南後，美國接下這場戰事，算來也差不多有二十年。美國花去大量金錢物質，也送掉不少青年人的性命。對越南這個局面，自然感覺到異常敏感和親切。故此在處置難民這問題上，美國輿論有着各種不同的見解。現在數萬難民來到美國，不論我們對越戰採取任何立場，都不能對這問題視若無睹。

＊ ＊ ＊

在這些難民中，無疑有許多是前西貢政權中的官吏，也有很多是發了國難財的商人。這些人有的是美鈔金條，他們不須美國政府的救濟，政府實在也不應再用美國人民的血汗錢去飼養他們。

另有好些是在忙亂驚慌中逃出來的。如果他們願意，也可以在局面平定後提出回國要求，由美國政府給予方便的可能還有數千數萬人。他們避難來到這裡，我們有義務協助這些難民適應新的環境。

我們希望在社區中，舊移民不要向新移民出怨言。我們要向這些難民伸出同情和援助之手。同時我們也要提高警惕，不要讓歧視亞裔的人藉這機會來製造排除亞洲人的陰謀。

（劉池光）

母親節感言

在男性中心的舊社會裡，爲人之母不是一件容易的事。家庭內外都有着極大的壓力，使妻子們母親們向封建習俗思想就範。什麼「女子無才便是德」，什麼「三從四德」，什麼「男尊女卑」等等，千數百年來眞是迫害了多少婦女。在「七出」中丈夫有權離棄妻子，但妻子却絕無同等權利。其中離異理由把「無子」，「惡疾」等都單方面的怪在妻子身上，就是妻子在家說多句話，丈夫也可以加以「多舌」罪名把她趕出去。試問在舊社會中，婦女們過着何等不合理的生活！

今天雖然大不同了。可是在華裔社區裡，封建的舊思想仍未徹底消滅。我們認爲在母親節中，大家應檢討社區中的女權問題，無論在家庭中、在社會裡都應以平等對待所有母親們和婦女們。在家庭中不分尊卑，在社會中地位平等、互相尊重，這才是母親節中可貴的禮物。

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